

readily to accept him as the Messiah. The people too at the close of the Sermon on the Mount recognized that there was real kingship in him for it is said that they were astonished at his doctrine, for he taught them as one having authority. Nathaniel very soon found, by coming in contact with him, that, though from Nazareth, he is the Son of God and the King of Israel.

Men may dispute his absolute authority by saying that he is supreme only in his example, and that the very best of him can be had by walking in his footsteps. Or by binding him up in the ordinances and in his teachings. But still Jesus Christ is "King of kings."

The kingdom of God has been, and is still being bombarded by all sorts of ways. Men expect by their great learning to fully enter the kingdom and know God. Others will find him they are sure by a moral life and good behavior. Some seek to enter the gateway by joining church. Others, with great confidence, practice certain ordinances, which Jesus taught should be kept, feeling sure that by that God is under great obligations to them, and thus bound to admit them to his fullest favor.

But with all of the efforts of men in that way, it still stands in human experience and in the Word of God that "Neither knoweth (fully knoweth) any man the Father, save the Son, and he to whomsoever the Son will (is willing to) reveal him."

Christ is greater than his teachings as the builder is greater than the house that he has builded; but yet he is fully pledged to his word.

Some one will say, "How shall we then fully know the Father if moral life, joining a certain church, learning, nor practicing the teachings of the New Testament, like following a pattern, are not sure to lead us to a full revelation of the Father?" Now these things are all right in most part at least. John says, "He that saith I know him, and keepeth not his commandments is a liar." I Jno. 1: 4. He who thinks that he knows Christ and then disregards his plain word is mistaken. Jesus said, "My sheep hear my voice . . . and follow me." Some may still follow for the "loaves and fishes" as many did on the shores of Galilee and yet not be his sheep, but this is settled; His sheep will follow him.

However it yet remains with Christ, our risen and exalted Savior, to-day, to reveal the Father to whomsoever he will. To whom is he willing to reveal him? "Seek and ye shall find . . . for every one that seeketh findeth." Matt. 7: 7, 8. "Ye

shall seek me and find me, when ye shall search for me with all your heart." Jer. 29: 13. Deut. 4: 29. "Him that cometh unto me I will in no wise cast out." Jno. 6: 37. We must go to the living Son of God for a full revelation of the Father and to have the power of Christ to rest upon us for service. It means earnest search with the whole heart and soul; and patient trustful waiting. Jesus is the revealer of the Father. He is still sovereign in this.

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HINTS TO CHURCH-GOERS.

The following "Hints to Church-Goers," is taken from the "Church Members Hand Book," by J. D. McFaden.

Be on time. No one has a right needlessly to disturb a congregation or preacher by being tardy.

Never look around to see who is coming in when the door opens. It diverts your own and others' attention from the exercises, and is discourteous to the leader.

Never talk or whisper in church, especially after the exercises are opened.

Never pull out your watch to see what time it is when the text is announced, or during the sermon; better to feed on a sermon than to time it.

Conform, if possible in conscience, to the usages of the church in which you worship. Kneel, stand, bow, accordingly.

Never manifest your disapprobation of what is being said by unpleasant sounds, or signs, or by hastily leaving.

Do not fidget, as though the service were weariness; be quiet and decorous to the very end.

Do not put on your overcoat or adjust your wrappings till after the doxology has been sung.

No gentleman ever defiles a place of worship with tobacco.

Never be one of a staring crowd about the door or in the vestibule, before or after service.

Do nothing out of keeping with the time, place, and purpose of a religious assembly.

Let your politeness be positive. Invite the near stranger to a seat, offer him a hymn book, or share with him your own.

Be cordial to all. But do not be offended if you are not especially noticed.

It is easy to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of character.—Emerson.

A NEW YEAR'S THOUGHT.

What sublime rest in the thought that the roll of the centuries does not age the Omnipotent! In the nineteenth century, as in the first, in the dying groan of the world to be, as he was in the opening chant of creation, Master of all worlds and of all centuries, from everlasting to everlasting, God the first, God the last, and this God our Father, this God our friend, this God our shelter, this God our eternal home. If I had an idea that any man, or any party of men, had the control of the world, I would not sleep nights for trepidation. Jehovah governs; so I have not a particle of fear. He will work out of darkest gloom radiant consummations. Trust him for all. Eternity is his lifetime. The noonday sun is only a spark struck from his anvil. The ocean is a drop from the overflowing cup of his joy. All the ages of time are only a small section of his forever. Why, then, should you fret about this, and worry about that, and wonder about the other thing? The Lord reigneth; let the earth be glad. There come times in our life when we seem hedged in, and we do not know which way to turn. Patiently wait for the way to clear. No crises of events can ever surprise the Lord. In his hand confide health, family, business, body and soul this new year.

"What tho thou comprehend'st him not,
Yet earth and heaven tell,
God sits as Sovereign on the throne,
He ruleth all things well."

—Christian Herald.

SWEET HOME.

How many hearts have been touched with the word, "Home, home; sweet, sweet home;" and yet how many homes are anything but *sweet* homes. There are homes where pride, selfishness, wilfulness, hastiness of temper, bitterness of speech, uncharitableness and impatience make home an uncomfortable place, and lay upon the hearts of those who care for the home a burden heavy to be borne. But if every one will seek to walk in charity, in patience, in tender love, in long-suffering, in kindness, in sympathy and in truth, then a home thus ordered will be indeed a sweet home. "Sweet people make sweet homes," God would have our homes full of joy and brightness; and while Egypt is in the darkness and discomfort of idolatry and sin, it is the Lord's will that his Israel should have light within their dwellings and peace within their hearts. Let us try to make home a sweet home.

THE wrong-doer suffers, but those who love him suffer more.